

A
S E R M O N

P R E A C H E D

In *S^t Peter's Westminster* on Sunday
Jan. 6. 1660. at the Consecration of the
Right Reverend *Fathers* in God,

GILBERT *Lord Bishop of Bristol,*
EDWARD *Lord Bishop of Norwich,*
NICHOLAS *Lord Bishop of Hereford,*
WILLIAM *Lord Bishop of Gloucester.*

BY

RICHARD ALLESTRY D. D.
*Canon of Christ Church in Oxford, and one
of his Majesties Chaplains.*

L O N D O N,

Printed for *Jo. Marshall, Allestry,* and *Tho. Dicar,* at the
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TO THE
Right Reverend Father in God,
GILBERT
LORD Bishop of LONDON,
and Deane of His Majesties
Chappell Royall.

My Lord,



WHEN I consider with
what *reluctancies* I ap-
pear thus in publick ;
I have all reason to suspect
and fear, least this *offering,*
A 3 which

The Epistle Dedicatory.

which like an *unwilling Sacrifice* was dragg'd to the *Altar*, and which hath great *defects* too, will be farre from *propitiating* either for *its self* or for the *votary*. But I must crave leave to adde, that how averſe ſoever I was to the *publiſhing* this rude *Diſcourſe*, I make the *Dedication* with all poſſible *zeal*, and *ready cheerfulneſs*. For I expect your *Lordſhip* to be a *Patron* not onely to my *Sermon*, but to my *Subject*. Such a ſeparate eminence of *virtue* and of *ſweetneſs* mixt together may hope to ingratiate Your *Function* to a *Generation* of men that will not yet know their
own

The Epistle Dedicatory.

own good, but resist mercy,
and are not content to be
happy. And for *my self*, Your
Lordships great goodness and
obligingness hath encourag'd
me, not onely to hope that
You will pardon all the mis-
carriages of what I now pre-
sent, but also to presume to
shelter *it* and *my self* under your
Lordships Name and Command, and
to honour my self before the
world by this address, and by
assuming the relation of

My Lord,

Your Lordships most humbly devoted

and most faithfull Servant,

RICH. ALLESTRY.

Imprimatur.

Geo. Stradling, Reverendi in
Christo Patris *Gilberti* Episcopi
Londinensis Sacellanus dome-
sticus.

Ex *Ædibus Sabau-*
dianis, Feb. 2. Anno
Salutis 1660.



Acts 13. 2.

—*The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*

AND as they ministred to the Lord and fasted, the Holy Ghost said,—
Although that *ministring* to God by *prayer* and *fasting*, be the indicted and appropriate acts to preface such Solemnities as *this*; and that not *Sermons*, but *Litanies*, and *intercessions*, are the peculiar adherents of *Embers*, and of *Consecrations*; and those vigorous strivings with Almighty God by Prayer are the *birth-pangs* in which *Fathers* are *born* unto the Church: Yet since that now this *Sacred Office* is it self oppos'd, and even the *Mission* of *Preachers* preach'd against, and the *Authority* that *sends* despis'd as *Antichristian*, whilst *separation* and *pretence* unto the *Holy Ghost* set up themselves against the strict injunction of the *Holy Ghost* to *separate*; the *Pulpit*, that otherwhiles hath fought against it, must now atone its errours, by attending on the
B Altar,

Altar, and the bold ungrounded claimes of *Inspiration* that false teachers have usurp'd, be superseded by the voice of the *Holy Ghost* himself, who in this case becomes the *Preacher*, and says, *Separate me Barnabas and Saul for the work whereunto I have called them.*

My Text is a *Commission parole* from Heaven; in it you have

First, the Person that sends it out; τὸ Πνεῦμα τὸ Ἅγιον, *The Holy Ghost said.*

Secondly, the Persons to whom it is directed; imply'd in the verb Ἀφορίζετε *separate*, more particularly exprest in the foregoing words.

Thirdly, the thing to which they were impower'd by the Commission, or which was requir'd of them; set down in the remaining words of the Text, wherein you have

1. The Act injoyn'd; ἀφορίζου, *separate.*

2. The Object; ἃ Βαρνάβαν καὶ τὸν Σαῦλον, *Separate me Barnabas and Saul.*

3. The End for what; εἰς ἔργον, *for a work.*

4. The Determination of that work; ὃ πρὸς αὐτὸν ἐπέμεινα, *for the work whereunto I have called them.*

Of these in their Order : and first,

The Holy Ghost said.

Of those (a) *five* things, for want of which the *second Jewish Temple* sunk below the *first*, and its glory seem'd faint in the comparison, the *Chiefest* was the *Holy Ghost*; who became silent, his Oracles ceas'd then, and he spake no more by the Prophets. A thing not onely confest by the

Thalmu-

Verse 1, 2.

אֶרֶץ 1. a

אֲדָמָה 2.

וְחַיִּים 3.

אֶשׁ 3.

הַשָּׁמַיִם 4.

מִכִּינָה 5.

רוּחַ 5.

הַקֹּדֶשׁ

The Ark of
the Covenant,
with the Propi-

Thalmudists, (who say our *Rabbins* have deliver'd to us, that from the time of *Haggai*, *Zechary* and *Malachy*, נסתלקה רוח הקודש מִיִּשְׂרָאֵל *The Holy Ghost was taken away from Israel*) but so notorious in experience, that when *S. Paul* meets *Disciples at Ephesus*, *Acts 19.1.* and asks them *if they have received the Holy Ghost*, whether at their Baptisme the *Spirit* came down upon them as He did then on others; they answer ver. 2. *We have not so much as heard whether there be any Holy Ghost*, any extraordinary effusions of the *Spirit*, whether he do come down in Gifts and Afflations, such as we know were usual in the first Jewish Temple, but have not been for a long time, and we have not yet heard they are restored, (for of this pouring out of the *Holy Ghost* they must needs mean it, not of himself, of whom they could not doubt, nothing was more known in the *Jewish Church*.)

But as our *Saviour* did supply the other four with all advantage, and so fulfilled the *Prophecy*, and made the (a) *glory of that Temple greater*: so for the fifth, the *Spirit*, he was restor'd in kinde with infinite improvement; that of (b) *Joel* fulfill'd, *I will pour out my Spirit upon all flesh*, for they were all baptiz'd with the *Holy Ghost*; baptiz'd in rivers of living waters, which did flow out of the belly of themselves, for this he spake of the *Spirit*, which all that believed on him should receive, *Joh. 7.39.* so that *Joel* did scarce feel or foresee enough to prophesy of this abundance, but the inundations were almost like *Christ's* receivings, without measure. Nor were his In-

tiatory & Cherubins; the *Urim & Thummim*; the fire that came down from Heaven to consume the burnt-offerings; the glory of God that appear'd between the Cherubins; and the *Holy Ghost* that spake by the Prophets. See *Gemar. c. 1. in Foma*. See also *Galar. 1.4.* citing the same out of *R. Elias*, *R. Solomon*, *R. David*.

a Hag. 2. 10.

b Joel 2. 28.

John 3. 34.

Revelations as of old, dark and mysterious oracles, direction in rapture, where the Message it self was to have another revelation, and it must be prophecy to understand as well as utter: But in the *Gospel* his effusions run clear, and transparent as the *water* that expresseth them, revealing even all the *unknown languages* that were the *conduits* and *conveighances*; all plain expresse direction, such as that of the *Text*.

Now amongst all the several uses of the Holy Ghost for which he was pour'd out in this abundance, amongst all the designes he did engage himself in, and advance, He does not seem to have a greater agency, nor to interest himself more in any, then in *qualifying for, and separating to Church-offices*. This seemes to be his great work: and indeed how can he chuse but be particularly concern'd in those *offices* which are his own *χαρισματα*, his *gifts*? *Timothy's* is expressly call'd so, in each of his *Epistles*, 1 Tim. 4. 14. 2 Tim. 1. 6. and when our Saviour, Ephes. 4. 8. is said to *give the gifts* of the Holy Ghost to men, it is added *how*, ver. 11. He gave some *Apostles*, some *Evangelists*, some *Pastors* and *Teachers*, for the perfecting of the *Saints*, for the work of the *Ministry*, namely because those *gifts* enabled for those *offices*; and all the reason in the world that he should have a speciall hand in giving, where himself is to be receiv'd. Receive the Holy Ghost, that was from the beginning, and is yet the installation to them: And if we take them from their divine original, from that great Pastor and Bishop of our souls, who

who was the maker of them too, Thus he was consecrated, The spirit of the Lord is upon me, therefore he hath anointed me to preach the Gospel, Luk. 4. 18. And when he comes to ordain succession, he sayes, as my Father sent me, so send I you: and he breathed upon them, and said, Receive the Holy Ghost, Joh. 20. 21. and after bids them tarry at Jerusalem till they should be endued with power from above, Luk. 24. 47. that is, endued with the Holy Spirit, Act. 1. The present Barnabas and Saul were sent by his Commission in the Text; and v. 4. Saint Paul tels the Elders of the Churches of Asia, the Holy Ghost made them overseers, ἐπισκόπους, Act. 20. 28. Timothy had his office διὰ Πνεύματος, by immediate designation of the Holy Ghost, 1 Tim. 4. 14. (a) Clemens Romanus saith, the Apostles out of those they had converted, did ordain Bishops and Deacons, δογματίζοντες πνεύματι, having first try'd them by the Holy Ghost, and so taught by his revelation who should be the men. (b) And Clemens Alexandrinus says, John after his return to Asia, ordain'd throughout all the regions about, καὶ τῷ Πνεύματι ἐνεργουμένου, such as were signified and design'd by the Holy Ghost. So that Oecumenius pronounces in the general, πνεύματι ἐνεργουμένου οἱ ἐπίσκοποι, καὶ ἡ χύδω, The Bishops that were made, they made not inconsiderately on their own heads, but such whom the Spirit did command. Chrysostome said as much before, and (c) Theophylact. Nor can we doubt that he maintains his interest in this affair even at this day: But that our *Veni Crea-*

a Ep. ad Corint.
p. 3.

b apud Euseb.
l. 3. c. 23.

c on 1 Tim.
4. 14.

Matth. 28. 20.

tor Spiritus, Come Holy Ghost eternal God, does call him to *preside* in these so concerning solemnities; For Christ, when he commission'd his Apostles, assuring them, *Behold I am with you even to the end of the world*; which promise he performs onely *vicariâ Spiritus præsentiâ*, by the presence of the Holy Ghost, who is his Vicar, as Tertullian expresses; nor can the Spirit be with them till then, but by making them be till then; which being done by Ordination, that Ecclesiastical procreation, (for so they derive themselves to the worlds end;) upon the strength of that promise, we may assure ourselves he does assist as truly, though not so visibly, as when he said here, *Separate*.

The Holy Ghost's concernment being thus secured, I have this one thing onely to suggest; that they who set themselves against all separation to these offices and Orders, in and for which the Holy Ghost hath so appear'd, (what they be I dispute not now) they fight against the Holy Ghost, and thrust him out of that in which he hath most signally interest'd himself. And they that do intitle the Spirit to this opposition, do not onely make Gods Kingdome divided against it self, or raise a faction in the Trinity, and stir up division betwixt those Three One Persons; but they set the same Person against himself, and make the Holy Spirit resist the Holy Ghost. You know the inference prest upon them that did this but interpretatively in the Devils Kingdome, and did make Satan cast out Satan: and is't not here of force? And they

Matth. 12. 26.

they who make the *Spirit* cast out the *Holy Ghost*, contrive as much as in them lyes *Gods Kingdom* shall not stand. I will not parallel the guilts. Those *Pharisees* blasphemed the *Holy Spirit* in his *Miracles*, ascribing that to *Beelzebub* which was the immediate work of the *Holy Ghost*: (and such indeed do sin unpardonably, because they sin irrecoverably; for *Miracles* being the utmost and most manifest expresse where in the *Holy Ghost* exerts himself, they who can harden their understandings against them have left themselves no means of conviction, and cannot be forgiven, because they cannot be rectified or reclaimed:) These others do blaspheme the *Spirit* in his immediate inspirations and *ἐπισημα- τὰ*, ascribing to the spirit of *Antichrist* all those *Offices* and *Orders*, which these gifts of the *Holy Ghost* were powr'd from Heaven immediately to qualifie for, and separate to; things in which he hath as signally appeared as in his *Miracles*: and as he made these meanes to convince the world, so he made those the *Officers* of doing it, and set them to out-last the other. Now in the same nearness that these two guilts come up one towards the other, just to the same degree these sin the sin against the *Holy Ghost*. For the *Holy Ghost* said, *Separate*.

So I pass to the second, to those whom this injunction is directed to. And thence I do observe in general, that

Notwithstanding all the interest and office that the *Holy Ghost* assumes in these same separations, yet there is something left be-
sides.

1 Joh. 2. 20.

4 Epip. hær. 75.

b Vide Athanas.
Apol. 2.

How this judgment did drive itself down into the Reformation, may be seen from the account of the *Fratres Bohemi*, who fought over the world for Episcopal Ordination, & were never quiet in their consciences till they had obtained it. Vide Johan.

Am. Comenii
*Ratio Discipulæ Ordinisq;
Ecclesiastici in
Unitæ Fœderis
trium Bonorum*.

c Bed. *Eccl. hist.*
l. 2. cap. 2.

d *Suid. in voce
Χριστιανοί.*

sides for *man* to doe. Although he *superintend*, they have a *work* in it: He is the *Uncti*, but it must be apply'd by *laying on of hands*. I have call'd them, saith he in the *Text*; and yet to them that *ministred*, the *Holy Ghost* said, *Do ye separate*. I do not now examine what *degree* and *order* of men they were whom the *Holy Ghost* here commissions for this *Office*. The Judgment of the *Antient Church* in this affair is enough known, by the condemnation of (a) *Aerius*, and by the Fate of (b) *Ischyas* and *Colluthus*: and for the *present instance*, in which they are call'd *Doctors* that are bid to doe it, there hath enough been said to prove διδάσκαλ. a Title of a *Bishop*: to which I shall onely adde, that it was a *variation of Name* that stuck by them untill *Bede's* age, in which, what *Bishop* signified does come under no question; for he does say, (c) that *Austin* call'd together to the *Conference*, *Episcopus sive Doctores*, the *Bishops* or the *Doctors* of the *Province*. Besides that there was then in *Antioch* a *Bishop*, Ἐπὶ Κλαυδίου βασιλέως Ῥωμαίων, Πίστου τῷ Ἀποστόλου χειροτονήσαντ. Εὐόδιον ὃν Ἀποχρεία, μετ' ἀνομασίῃ οἱ πάλαι λεγόμενοι Ναζωραῖοι & Γαλιλαῖοι, Χριστιανοί; (d) In the time of *Claudius* Emperour of *Rome*, and of *Euodius*, whom the *Apostle Peter* had ordained at *Antioch*, those that before were call'd *Nazarenes* and *Galilaans*, were call'd *Christians*: a thing which happen'd a little before this separation in the *Text*, as you finde ch. 11. 26. But who they were that us'd to separate for every Execution of these *holy Offices*, will

will appear from the instances that I shall make to prove the present observation, that, besides that of the *Holy Ghost*, there was an *outward Call*: And whomsoever the *Spirit sent*, he commanded that they should have *Commission* from *Men*. And all my former *Testimonies* for the *Holy Ghost*, bear witness for this too. The *Text* is positive; here was a *Concè d'eslire* for *Barnabas & Saul*. *Timothy* had his office δια προφητείας, by designation of the *Spirit*, 1 Tim. 4. 14. yet μετ' τῆς ἐκθέσεως χειρῶν, with laying on of hands, ibid. yea μετ' τῆς ἐκθέσεως τοῦ χειρῶν μου, by the laying on of my hands, 2 Tim. 1. 6. And *Timothy* was plac'd at *Ephesus*, as *Titus* also left at *Creet*, to ordain others in the same manner; *St. Paul* providing for the succession of the *Rite and Ceremony* as well as of the *Office*. And in *St. Clement's* Testimony, δοκιμασάντες πνεύματι, Ἀπόστολοι καθίστανον; the *Spirit try'd*, but the *Apostles constituted*. And down as low as *Trajan's* time, when *St. John's* date was almost out, his life and his *Commission* expiring, and the *Churches of Asia* to be provided with succession, the *Men* were ἀπὸ Πνεύματος σημαυόμενοι, signified by the *Holy Ghost*: But the *Chron. Alex.* saith, περὶ αὐτὸν τὴν Ἀσίαν ἐπὶ τοῖς πλησιοχώροις παρῆναι, ἐπισκόπου καθεστῶντα καὶ κληρικούς, that he went clean throughout *Asia* and the adjacent *Regions*, constituting not only *Bishops*, but others of inferior *Clergie*: and even in the lowest thus it was; when the first *Deacons* were to be made, *Men full of the Holy Ghost and Wisedome* were to be look'd out, Act. 6. 3. But yet that did not authorize them,

Tit. 1. 5.

1 Cor. 12. 7.

the *Holy Ghost* and *wisdome* did not make a *Deacon*: for besides that, the *Apostles* will appoint them over their *business*, *ibid.* and they are brought to them, and they do lay their hands upon them, *verse 6.* Thus it was in those times of full effusion of the *Holy Ghost*: Men alwaies had to do in giving that *Commission*: so that whoever pleads an *Order* of the *Spirit* for his *Office*, (although such a *Commission* of the *Spirit*, if he had it, would evidence it self, and if it were, it would appear, for 'twas the manifestation of the *Spirit* that was given to every man to profit withall; yet) if we yield him his pretensions, and let his own incitations pass for inspirations, and his strong fancie for the *Holy Ghost*, if the *Holy Ghost* did call him, who did separate him? whom the *Holy Ghost* calls, he sends to his officers to empower; they both work; He says, do ye separate.

And here a Consideration offers it self unto those *holy Fathers*, whom the *Spirit* makes his Associates in separating men to sacred offices; that when they set apart even to the lowest stalls of the Church, they labour to perform it so that the *Holy Ghost* may be engag'd, and act along with them in the performance: Separate such as they may presume the *Spirit* hath call'd, and will own. He does not call the ignorant, or appoint blind eyes for the body of *Christ*, or make men Seers to lead into the pit. The *Holy Spirit* calls not the Unclean, or the Intemperate; we know it was another sort of spirit that went into the swine: nor does he ever say, Separate me those who sa-

parate.

Mar. 5. 13.

parate themselves, the Schismatics: the Spirit calls not such as break the unity of the Spirit; nor sets into the rank of higher members in Christs body those who tear that body, and themselves from it: the factious, those that will not be bound neither in bonds of peace nor of obedience, but break all holy ties, that make commotions, and rave and fume, sure 'tis the Legion that sends them, and not the Holy Ghost. He whom the Spirit will call, must not be under the reputation of a Vice, but should be of a good report, lest he fall into reproach, and so into the snare of the Devil, 1 Tim. 3.7. i. e. lest he fall into reproach, and then his teaching doe so too; and men learn to slight or not heed the doctrines of such a one as is under scandal for his life, and so the Devil get advantage over them, and do ensnare them. (a) Αὐτὸ γὰρ εἰς Ἐχθροῦ ὄρεξιόν ἐστι, παύει ἐν Ἀβυσσῶνι. For to be to any an occasion of falling, is to be the Devils snare. Now Christ's (b) Fishers of men, those whom the Holy Ghost appoints to spread nets for the catching Souls to God, their lives must not lay snares for the Devil, and entangle Souls in the toyls of perdition. Those also that come to you out of Ambition or of greediness of gain, the Spirit calls not neither: He calls we see εἰς ἔργον, to a work; so that they who seek more then they can well attend the labour of, or are qualified for the work of, they are not of his sending. But of all men the Holy Ghost will least deal with the Simoniack, that come not to a work, but to a market, that contract with Patrons for the

Luk. 9.

a Theophyl. in locum.

b Matth. 4. 19.

A.C. 8. 20.

*Spirits call, or, worse then their master Simon, would hire the Holy Spirit himself to say, Separate me them: The Successors of the Apostles have a Canonical return to these, Your money perish with you. They whom the Holy Ghost does call must have his gifts and temper; Saint Paul hath set all down to Timothy and Titus, and those who minister in this employment, if they will be what he hath made them, joynt Commissioners with him, and his Co-workers, they must order it so that he may work and act, which he does not but where he calls, nor does he call but those whom he hath qualified: And 'tis of those onely whom he hath call'd, that he sayes, ἀποσι-
νᾶτε, Separate,*

The third particular, the thing enjoyn'd, *And the Holy Ghost said, Separate.*

The *separateness* of the Functions of the Clergy, the *incommunicableness* of their Offices to persons not *separated* for them, is so expresse a doctrine both of the letter of the *Text*, and of the *Holy Ghost*, that sure I need not to say more, though several heads of Probation offer themselves: As first the *condition* of the callings, which does divide from the *Community*, and sets them up above it; And here I might tell you of (a) *bearing rule*, of (b) *thrones*, of (c) *stars* and (c) *Angels*, and other words of as high sense, and yet not go out of the *Scripture* bounds, although the *dignitie* did not die with the *Scripture* age, or expire with the *Apostles*: The age as low as *Photinus* words it thus, (d) Τὸ Ἀποστολικὸν καὶ θεῖον ἀξίωμα ὃ καὶ Ἐκδοχῶν Ὁ Ἀρχιεπίων γένηται
οἶται

4 1 Tim. 5. 17.

Heb. 13. 7.

b Matr. 19. 28.

c Rev. 1. 20.

d Phot. ep. 54.

ὁρᾶται κληρονομοῦν That Apostolick and Divine Dignity, which the chief Priests are acknowledged to be possess of by right of Succession. Styles which I could derive yet lower, and they are of a prouder sound then those the modest humble ears of this our age are so offended with. But these heights it may be would give Ombrages; although 'tis strange that men should envy them to those, who are onely exalted to them, that they may with the more advantage take them by the hands to lift them up to Heaven. Those nearnesses to things above do but more qualifie them to be *θεοφάνοι* & βασιλείας τοῦ ἁγίου, in Theoph. and to draw near to God on your behalf, that those your (a) Angels also may see the face of your father which is in heaven, and those stars are therefore set in (b) Christs right hand, that they may shed a blessing influence on you from thence.

a Matth. 18. 10.

b Apoc. 1. 20.

2. The Ἔργον and the Κόπος, The Work and Labour of the work, (the one is the Text's, and the other Saint (c) Paul's word) require a whole man, and therefore a man separate: and if Saint Paul, one of our separated persons here, who had the fulness of the Spirit, and the fulness of Learning too, that was brought up in the Schools, and brought up in Paradise, taught by the Doctors, and taught by the mouth of the Lord in the third heaven, snatcht from the feet of Gamaliel to the presence of God, to have a beatifical Vision of the Gospel, if after all this he cry out, who is sufficient for these things? sure they are not sufficient, who in those little intervals which their trades

c 1 Tim. 5. 17.

1 Cor. 12. 31. 2, 3, 4.

1 Cor. 2. 16.

trades.

trades and necessities afford them, fall into fits and frensies of Religion, have a sharp Paroxysme of irregular convuls'd Divinity, as if they were its *ὄρεσσιμωροι*, possess with their Theology till their weariness, and not knowing what to say doe exorcise them.

But not to speak onely to the wild fancies of this Age, the *Scripture* says of the men of these callings, they are taken from among Men, and ordain'd for Men in things pertaining to God. And such discriminations are evinc'd by all the expressions of a Church in *Scripture*. 'Tis call'd the *body of Christ*: Now the parts of a body, as where they are so separate that they divide from one another, they do not make a *body*, but are an *Execution*; so where they are not separate in a diversitie of organs, for several faculties and operations, it may be a dead Element, as similar bodies are, but cannot be that body which Saint Paul describes 1 Cor. 12. *which is not one member, but many*, vers. 14. And if they were all one member, where were the body? vers. 19. and indeed all that Chapter is inspired for this Argument. In *Christ's Church* 'tis as impossible that every one can be *ἑνὶ ὄφθῳ* & an Overseer, as that every part in the body can be an *Eye*: and the whole frame of man may be nothing else but a *Tongue*, as well as every Christian may be a *Preacher*: And if it might, where indeed were the *Hearing*? as Saint Paul does ask. The Church is also call'd a (a) *building*, and (b) *Gods house*: Now it is true that every Christian is by Saint Peter call'd a *lively*

Heb. 5. 1.

Col. 1. 24.

a Ephes. 2. 21.
b 1 Tim. 3. 15.

lively stone, and all of them built up a Spiritual house, an holy Priesthood, 1 Pet. 2. 5. and they all are a Royal Priesthood, an holy Nation, a peculiar, separate people, ver. 9. Yet all this is no more of priviledge then is affirmed in the very same words of the Jewish Nation, Exod. 19. 6. where yet God had his separated Levites, Priests and High-Priests too. But sure 'tis manifest enough that in this building, as in others, stones have their separate places and distinct; every one cannot bear up the Corner, or be a pillar and foundation-stone; much less can every one place it self in the Ephod, assume to be of the Urim and the Thummim stones, and there break out in Oracles, and give responses; and every rubbish stone set it self in the Mitre, and shine in the head ornaments, as if it were of the precious stones of Sion. In fine, (to speak now out of Metaphor,) not onely the transactions of the Text, which is a precedent for men to commission such and such, but also all Scripture rules direct a Choice; and where there is Election, there is also dereliction, and both evince a separation. And if all the Nations in the World have had their distinct officers for Religion, and, as it were, to signalize the separateness of their function, in many nations they did live apart from Men: The Priests had their adyta as well as the Deities; dark solitary Groves were made choice of, not so much for the God, as for his officer's retirement; so that every appearance of him also was a Vision, and the Priest was reveal'd as well as the Oracle; and all this at the first
to

^aVid. Tharg. Hierosolym. Gen. 49.3. & Jonath. ibid. & Solom. Farch. Glossam ad Exod. 19.22. & ad cap. 24.5. ^bVide Isido. Petrusio. l.2. Epist. 47.

to make a kind of sacred Pomp for the solemnity of awfulness, (though afterwards it often prov'd but opportunity for foul performances.) And if to this uniform practice of the World Gods attestation be set, who order'd it in his own government; nor that as a *Levitical* or *Jewish* administration, but it was practis'd amongst his own from the beginning, and when dominions were but greater families, there were still *distinct* persons for the employments of Religion; that was the *office* and the *privilege* of the (a) *first-born*: Esau was call'd *profane* for selling that (b) *birthright* of his: (And the word in the Text here, ἀφορισατε *separate*, is the same which God does word the *sanctifying* the *first-born* for him with, Exod. 13.2.) 'Twere easie to deduce all this out of all ancient Jewish Records. And when the practice ever since hath been the same in *Christs* Religion: after all this, sure nothing else but absolute defection of the *Notions* of *Mankind*, and blotting out all the impressions of *Universal Nature* and *Universal Religion*, or else an absolute *Command* from *Heaven*, could alter this Establishment; from which command we are so far, that 'tis the *Holy Ghost* himself that said expressly, ἀφορισατε *separate*.

Now this Ἀφορισμός, this Separateness in *Function*, does infer upon us a separateness in *Life* and *Conversation*, and they who are thus *set apart from the world*, must keep themselves *unspotted from the World*. To *separate* and *Consecrate* are but two words for the same thing: *Separate three Cities* is the Command in

Deut.

Deut. 19. 2. & they sanctified three, Josh. 20. 7. Our Offices assume them both, and all are holy Orders. Now separate and pure are both so primitive, and so essential notions of holy, that truly I cannot determine which of them is original, and which secondary: Our Consecration does challenge both; and as we will be separate in our calling, so we must be separate in our lives, not (a) conforming our selves to the World, for I (b) have chosen you out of the World, saith Christ. A torrent licence of an Age must not carry us along; an Universal Custome of the World must be no precedent, and can be no excuse for us to doe what is irregular. We are ἀφωρισμένοι separate; and that the world does such things is no more a plea for us to doe so, then that because the World is Common ground, therefore the Church is so too, fit to be put to all the uses of the field, or of worse places. Were it a reasonable Argument; because I see that the whole Countrey's till'd, why should not I break up the holy places, and plow the Temple? Why, so we are enclos'd for God; and separated for the uses of Religion, and to preserve our selves pure for them. Our Saviour says that the Community of Christians is a City upon an Hill; and then sure the consecrated Persons are the Temples of that City, the separate places of it; and then as they are most in sight (the Church is ordinarily the most visible building) so truly he that sees one of them, it should be as if he saw an open Church, where there is nothing else but holy duty, as if his life were Liturgy, publick Service

D

and

^a Rom. 12. 2.
^b Joh. 15. 19.

Matt. 5. 14.

a 1 Cor. 11. 10.

b Exod. 15. 17.

c Exod. 20. 24.

John 6. 7.

Mar. 16. 23.

Apoc. 1. 20.

and Worship of God. Hath your zeal never rose, at least your indignation, at the profane fury of this age, which never made a stop in violation of things sacred; when to its heap of other *Sacriledges*, it added most contemptuous defilements of *God's Houses*, making the place that (a) *Angels* met us in to worship, and God (b) *dwelt in* to (c) *bless us* there, the place appointed for the Divinest *Mysteries* of our *Redemption*, for the Celebration of *Christ's Agonies*, for the Commemoration of the *blessed Sacrifice*, the place for nothing but *Christ's blood*, then to become the place of a most odious and insolent uncleanness? If I had worded this more aggravatingly, it had been onely to inferre that then to see a *consecrated person* to pollute himself with those *black foulnesses* that made *Hell* and made *Fiends*, is sure a sadder and a more unhappy spectacle. If an *Apostle* become wicked, he is in our *Saviours* Character a *Devil*; Have I not chosen *Twelve*, and one of you is a *Devil*? Yea if the good *Saint Peter* do become a scandal, tempt to that which is not good; Get thee behind me, *Satan*. *Christ* calls his neereft Officers *Stars*; Emblems of a great *separateness* those, that teach them how far their Conversation should be remov'd from Earth: for they are of another Orbe, *Heaven* is the *Region of Stars*. But they are *Emblems* of a greater *purity*; there's nothing in the World so clean as light, 'tis not possible so much as to sully shine; it may irradiate *dung-hills*, but they do not defile it; you may eclipse a *star* but cannot spot it,

it; you may put out the light, you cannot stain it. 'Tis a word for *God's* purity: onely his light is glory; and as his holiness is so separate that it is incommunicable, so his *Light is inaccessible*; Yet sure they that are *stars in Christs right hand*, they do come neer, and mix their light with his; and they of all men must be pure and holy, whom the *Spirit* calls to that place, as he does all whom he calls to that separation that he did *Barnabas and Saul*, the Persons and the next Part; *Separate me Barnabas and Saul.*

I intend not to make particular reflections upon these persons, although the Character of *Barnabas* be registred the 11. Chap. ver. 24. *He was a good man, full of Faith and of the Holy Ghost*; and the good influence that that had upon the people follows; *and much people was added to the Church.* And as for *Saul*, though he began the Christian persecution, and was baptiz'd in the *first Martyr-blood*, and breath'd out threatenings, so that nothing but *thunder* could out-voice him, and at last was born as an *Extraneous*, as an *untimely birth*, aborting through those wounds which his own hands had made in the *Church*, and making himself a birth with ripping up her bowels; yet this *Abortive* prov'd the *strongest birth*, and 'twas a *Miscarriage* into the *chiefest Apostle*. As he began the after-sufferings of Christ in *Stephen*, so he fulfill'd the *Josephus*, and made up all that was behind, in himself, being in *deaths* more then those he inflicted. The sound of his *preaching* was louder then that at his *Conversion*, out-voic'd the

1 Tim. 6. 16.
Apoc. 1. 20.

Ag. 9. 1.

1 Cor. 15. 8.

1 Col. 24.

Mar. 16. 15.

Rom. 15. 20.

2 Cor. 10. 16.

Matth. Paris.

2 Cor. 11. 28.

John 21. 15.

thunder, for this went out into all lands, as if himself alone meant to execute the whole Commission, *preach the Gospel to every creature*: which he did almost, not onely preaching to those places *where Christ was not named, without the other Apostles line*; but even where the rest imploy'd themselves, he wrought as much as they, in *Asia* as Saint *John*, at *Antioch* as *Peter*; yea and at *Rome* too, having as much to doe in their foundation: If I had said more, I could have brought the *Popes* own *Seal* for evidence; where not onely both are, but Saint *Paul* hath the *right hand*: And truly if they had had the luck to think at first of founding all their pretensions on Saint *Paul*, his *care of all the Churches* would have born them out, as well as *feed my Lambs* does now. But these considerations I pass; though they would give a Man that hath done mischief in the Church a pattern for the measures of his future Service to the Church. The thing I shall concern my self in, is the *solemne separation* here of those who were *before separated* to the work of the Gospel; *Barnabas* sent by the Church of *Jerusalem* to *Antioch*, *Act. 11. 22.* and *Paul* not onely *separated from his Mothers womb*, *Gal. 1. 15.* but *chosen* by expresse *Revelation*, and by the laying on of *Ananias* hands, to go *preach the Gospel to the Gentiles and to Kings*, and qualified for it by *receiving of the Holy Ghost*, *Act. 9. from 15.* In which work both of them had for some years exercised themselves. Yet here is a new *consecration*, and they
are

are taken up to a condition more *separate*, and *distinct* from what they were before. And all those vast advantages in which these persons did excell; the one of *faith* and *fulnes* of the *Holy Ghost*, the other, besides those, of exprefs and immediate mission from Heaven; and the most strange success their labours had been blest with, all these, I say, did not qualifie them to assume these powers which the *Holy Ghost* commands another Separation to enstall them in; and 'twas this Call that call'd Paul to be an (a) *Apostle*, *Rom. 1. 1.* (as from this time he is alwayes call'd Paul, not sooner). Nor do we find any least footsteps of their being Apostles before; though *Barnabas* were sent to *Antioch*, yet he does not undertake what *Peter* and *John* did at *Samaria* in the very same case; for they confirm and give the *Holy Ghost*, *Act. 8. 15, 17.* but *Barnabas* does nothing but *Exhort*, *Act. 11. 23.* and he and Paul together preacht the Word abroad, but we find nothing else they enterpriz'd: but from this time they exercise Jurisdiction, settle Churches, and ordain them Elders in the Churches, *Ch. 14. 22, 23.* and (as it does appear) singly deriv'd these powers to others, to be exercised by them singly. To *Titus* most exprefsly, *Tit. 1. 5.* the like also to *Timothy*, with all the other acts of Jurisdiction, (of which their Epistles are the Records) particularly that of *Censures*, which Paul himself had inflicted on offenders in the Churches he had planted. Powers these, which by such steps and by degrees of separation an Apostle himself receives, and does not execute till he ascend

a Ἀποστολὴ
eis ἕνα, τὸ ἐ-
στὶν εἰς Ἀπο-
στολὴν. Separate
for the work,
that is, for the
Apostleship. Oc-
cumenius upon
this text.

ascend the *highest*, that which they have a new solemnity ordain'd from *Heaven* to enstate them in, by a new *laying on of hands*, and the *Holy Ghost* himself commanding, *Separate*.

The *separateness* of this *highest order* in the *Church* is a doctrine handed down to us both by the *writings* of all ages and the *practices*; (two things, which as they scarcely do concur in such a visible degree in any other things in our Religion, so also when they do concur, they make and secure *tradition* beyond all contradiction, give it sufficient *infallibility*: and truly he that does refuse the evidence which such tradition gives to all the motives of believing *Christianity*, if he be not a *Socinian*, he must be an *Enthusiast*, and can receive his Religion onely from *Revelation*.) Now the matter of fact of this *tradition* is a subject for *Volumes*, not for a discourse, and it hath filled so many, that there is nothing left unsaid, or to be said against, as to the main: And they that pick some little sayings seeming against this order out of those *Ancients* which were themselves of it, and wrote much expressly for it, and think by those means to confute it, do the same thing, with that *Romanist*, who tore some little shreds, that look as if they favoured some opinions of the *Romanists*, out of the books of *Protestants*, most of which were directly writ against the *Church of Rome*, and putting those together went about by them to convince the world there never were any such things as *Protestants*, but they that did profess to be so were all *Papists*.

But

Brerely.

But I will say no more then my *Text* hath done, which evidences it not a separation onely of degree, but *Order*, by a new Ceremony, and commissionating to new powers. If I would stay on words, 'tis expressed here by one that speaks very great distances, *Ἀποστατε, separate*, which does in *Scripture* word the distances that the *Censures* of the Church do make; *Luk. 6. 22.* and still in the *Greek Liturgies*, when absolution is given, 'tis said to be *ἐκ πάντων ἀπὸν καὶ ἀποστατον*, to free them from all curse and separation; as if to pass into the bounds of this uncall'd, were such a thing as to leap over the *Censures* of the Church, over the *Line of Excommunication*; and to break through this wall of separation, were to break through *Anathemas* and *Curses*: Yea, 'tis used to expresse the distance betwixt the *Lord's two hands*, his right hand and his left, at the day of *Doom*, *Mat. 25. 32.* betwixt which hands there is a *μέγα χάσμα*, a most insuperable gulfe.

ἡ Εὐχολογία.

But these I shall not urge. Indeed the *Fathers* of the Church have been in these last dayes counted *ἀποχωρισθῆναι* separate in the severest sense, cast out as the *dung of the Earth*; and the calling it self was under reprobation, as if it separated onely to the left hand of God: but so it was with their Predecessours in the *Text*. Saint *Paul* sayes of himself and the rest of his Order, that they were counted *ὡς σῆμα θανάτου* and *σπίλον*, as the filth of the world, and the off-scouring of all things, *1 Cor. 4. 13.* and as if they were called onely to ruine, and consecrated for

for a sacrifice, he says, the Lord hath set us forth as men appointed to death, vers. 9. Indeed God hath pleased to own you as his Churches Angels, we are not troubled if some have counted you as the off-scouring of the Earth, while we know Angels do relate to Heaven: and let them consider how they will reprobate those to the left hand of God, whom Christ calls stars in his right hand, and he is at the right hand of his Father; and while you were accounted so you did but follow them that went before in sufferings as well as office, and to doe so was part of the *ἔργον*, the work that they were separated to, which is the next part *For the work*.

I shall but run this over, and reflect upon it as I pass, according as it is of present Concernment; and

First, Saint Paul's work was to preach the Gospel, and we finde him doing it from this time forward to his End. The high Priest of the Jews was called the Angel of the Lord of Hosts; of which name an Heathen does give this account, that he was call'd so, because he was, Ἀγγέλος τοῦ Θεοῦ παραγγελλῶν, the Angel or the Messenger of Gods commands: so Diodorus Siculus. And Malachy gives the same reason, Mal. 2. 7. he was the Substitute to him upon Mount Sinai, and gave the Law also, only without the thunder. Our Governours succeed into the Name, they are the Churches Angels; and when we hear the word from them, we have it as it were from heaven again, and we receive our Law too ἐν Ἀγγέλαις Ἀγγελῶν,

Act 7. 1.

Now, by the disposition of Angels. Indeed the Case now is not like Saint Paul's, the Gospel then was to be first revealed to all the World, and by continual inculcating secur'd against the depravations which all the malice of the Devil and the world sought to infuse, and the unskillfulness of infant Christians did make them apt to entertain; But now we are all confirm'd Christians: Yet truly the time is now such as did give occasion for Saint Paul's charge to Timothy, 2 Tim. 4. 1, 2, 3. *a time wherein they will not indure sound doctrine, but after their own lusts shall they heap to themselves teachers.* He therefore that is in Timothy's place, must heap up Reproofs and Exhortations; or he must heap good sound dispensers of them: Such as will feed the Lambs with sincere milk, not chaf'd and heated with commotion and busie restless faction; not embitter'd with the overflowings of a too-ful gall; not sour'd with eager sharpnesses of a malicious or a dissatisfied mind; not impoisoned with the foul tinctures of a scandalous life, nor the Corrosive infusions of Schismatical and turbulent opinions. He that caters thus for his flock, and provides such as by doctrine and by practice do instruct them to live quiet and peaceable lives in all godliness and honesty; He, like the Angel on Mount Sinai, gives the Law to a Nation together, preaches to his whole Diocese at once, Continually.

The second work was praying for, and blessing them: This does begin, and close every Epistle; that he asserts of himself constantly, and 'tis

a Lev. 16. 12, 13.

b ἱερῆς δὲ ὁ
 μωσῆς Ἀυφὸ-
 ρεσι, Greg.
 Naz. Orat. 6. ad
 Greg. Nyssen.
 כהן

הכהן
 Aben Ezz. ad
 Psal. 99. ἱερδὺς
 ἱερῶν, Greg.
 Naz. ubi supra.
 Ἀρχιερδὺς,
 Philo de vita
 Moysi 1. 1, & 3.

d Had not Moses
 his chosen stood
 before him in
 the breach, to
 turn away his
 wrath lest he
 should destroy
 them.

well known the *ἱερῆς* gifts of those times
 inspir'd for this *Work*. Now thus our *Angels*
 also are *Angels of Incense*, The *High Priests* Of-
 fice in especial: Those that did *daily minister*
 perform'd a service of *Incense* too, that did
 accompany the prayers of the people, and sent
 them up in *perfume*; but the *High Priests In-*
cense was part of the (a) *Expiation*, and was
 the *Cloud* that cover'd the transgressions of the
 people when he came with them all about him
 before the *Mercy-seat*. And they who shall consi-
 der that the prayer of *Moses* (Now *Moses & Aaron*
 were among the (b) *Priests*, *Psal. 99. 6.* and He
 was the chief (c) *Priest*) did withhold the arm
 of *God* when it was stretcht forth in fury to
 destroy, and did commit a *violence* upon the
Lord, such as he could not grapple with, but
 seems to deprecate, and would fain avoid, and
 sayes, *Let me alone, that I may destroy them,*
Exod. 32. 10. If thou wilt permit me, my fury
 shall prevail upon them, saith the *Arabick*, but
 if thou pray it cannot; therefore *let goe thy*
prayer, saith the *Chald.* and *let me alone*. And
 they who shall consider also that *His* prayer did
 maintain a *breach* against the *Lord*, when He had
 made one, and was coming to enter in a storm
 of indignation, then this made head against him,
 and repuls'd him, *Psal. 106. 23.* (d) They that
 consider these effects, will certainly desire the
Prayers and Benedictions of those *Gods chiefest*
Officers of blessing, those that are consecrated
 to bless in the *Name of the Lord*, and will have
 them in love for this works sake.

Their

Their *Third* work is *Government*, which may be some do look upon as *priviledge* and not as *work*, the expectation and delight of their ambitions, and not the fear and burthen of their shoulders. But ambition may as rationally fly at *Miracles* as *Government*, and as hopefully gape after *diversity* of *Tongues*, as at *presiding* in the *Church*; the powers of each did come alike from Heaven, and were the mere gifts of the *Holy Ghost*, (a) 1 Cor. 12. 28. It was so in the Law, when God went to divide part of *Moses* burthen of *Government* amongst the *Lxx*, he came down and took of the *Spirit* that was upon him, and gave it to the *Lxx*, Num. 11. 25. A work this that may have reason to supersede much of that which I first mentioned: For notwithstanding all *Saint Paul's* assistances of *Spirit*, he does reckon that care that came upon him daily from the *Churches* amongst his persecutions, and it summes up his Catalogue of sufferings: 2 Cor. 11. Such various *Necessities* there are by which *Government* is distracted, and knows not how to temper it self to them. For sometimes it must condescend: *Paul* notwithstanding *Apostolical* decrees made in full *Council* that abrogated *Circumcision*, (as the *Holy Ghost* had declared it void before,) yet is fain to comport so far with the violent humors of a party as to *Circumcise Timothy*, at the very same time when he delivered those decrees to the *Churches* to keep, Act. 16. 3, 4: yet afterwards when *Circumcision* was lookt on as *Engagement* to the whole (a) *Law*, and to grant them that one thing, was but to

E 2

teach

3.

ἀντιμμεῖς, χα-
 ρισματα ἰα-
 ματων, καὶ ἐξου-
 νίας, καὶ
 γλωσσῶν,
 Miracles, gifts
 of healing, Go-
 vernments, di-
 versities of
 tongues.

a [that sense he
 puts upon it in
 the epistle to the
 Galatians, ch. 5.
 ver. 3.]

teach them to ask more, and to be able to deny them nothing; then he *suffers not Titus to be circumcised, nor gave place to them by submission, no not for an hour, Gal. 2. 3, 5.* Thus the *Spirit of Government* is sometimes a *Spirit of meekness*, does its work by *soft yieldings*, and breaks the Adamant with *Cushions* which *Anvils* would not do: The *Ocean* with daily billows and tides, helpt on with storms of violence, and hurried by tempests of roaring fury, assaults a rock for many ages, and yet makes not the least impression on it, but is beat back, and made retire in empty foam, in insignificant passion: when a few single drops that distill gently down upon a rock though of Marble, or a small trickle of water that onely wets and glides over the stone, insinuate themselves into it, and soften it so as to steal themselves a passage through it. And yet *Government* hath a rod too, which like *Moses's* can *break the rock*, and fetch a stream out of the heart of quarre; and which must be used also: the *Holy Spirit* himself *breathed tempest* when he came, blew in a *mighty boisterous wind*: nor does he alwayes whisper soft things, he came down first in a *sound from heaven*, and spoke *thunder*; nor did it want *lightning*, the *tongue was double flame*. Of some we know we must have a *Compassion*, but others must be saved with *terror*, Jude 22, 23. which drives me on to the last piece of their work,

4.

The Censures of the Church, the burthen of the *Keyes*; which (passing by the private use of them in voluntary penitences, and discipline upon

upon the sick) as they signifie *publick exclusion out of the Church* for scandalous Enormities, and *re-admission into it* upon repentance, have been sufficiently evinc'd to belong to the *Governours of the Church*. The Exercise of these is so much their work that Saint Paul calls them *the Weapons of their spiritual Warfare*, by which they do cast down imaginations and every high thing that exalteth it self against the Knowledge of God, and bring into captivity every thought to the obedience of Christ, 2 Cor. 10. 4, 5: a blessed victory even for the Conquered; and these the onely Weapons to atchieve it with. If those who sin scandalously, and will not hear the admonitions of the Church, were cast out of the Church; if not Religion, Reputation would restrain them somewhat: not to be thought *fit company for Christians* would surely make them proud against their Vices. Shame, the design'd Effect of these Censures, hath great pungen- cies, the fear of it does goad men into actions of the greatest hazard; and the most unacceptable; such as have nothing lovely in them, but are wholly distastful. There is a Sin whose face is *bloody dismal*; and yet because tis countenanc'd by the *Roy- sing Russian* part of the world, men will defie Reason and Conscience, Man's and God's Law, venture the ruine of all that is belov'd and dear to them in this world, and assault death, and charge and take Hell by violence; rather then be *asham'd* before those *valiant sinners*, *Satans Heffors*: and, they must never come into such Company if they do not go boldly on upon

upon the sin, is of more force with them then all the indearments of this world, then all their fear of *God*, and *death*, and *that which follows*. Now if *Religion* could but get such Countenance by the *Censures of the Church*; and every open sinner had this certain fear, I shall be turn'd out of all Christian company, shall be avoided as unfit for Conversation; would it not have in some degree the like effect? and if the motive be as much exactly, would not men be *chast* or *sober* or *obedient* for that very reason for which they will now be *kill'd* and be *damn'd*? Without all question Saint Peter's Censure on the *intemperate*, 1 Cor. 5. must needs be reformation to him: 'Tis such a sentence to the drunkard, *Not to company with him*, whose vice is nothing but the *sauce of Company*; and who does sin against his *body* and against his *faculties* and against his *Conscience*, is *sick*, and is a *Sott*, and goes to *Hell* meerly for *Societies sake*. Now the infliction of these *Censures* is so much the *work* to which *Church-governours* are call'd by the *Holy Ghost*, that they are equally call'd by him to it and to *Himself*, both are alike bestow'd upon them: *Receive the Holy Ghost, whose sins ye retain they are retained*, John 20. 22. And in the first derivations of this office, it was performed with *severities*, such as this age I doubt will not believe; and when they had no *temporall sword* to be auxiliary to these *Spiritual weapons*.

And now to make reflections on this is not
for

for me to undertake, in such a state of the Church as ours is, wherein the very faults of some do give them an *Indemnity*, who having drawn themselves out of the Church, from under its authority, are also got out of the power of its *Censures*: So children that doe run away from their *Fathers house*, they doe escape the *Rod*; but they do not consider that withall they run away from the *inheritance*: and many times in those that do not doe so, but stay within the family; long intermission of the *Rod*, and *indulg'd licence* makes them too big and heady to be brought under *discipline*. And is't not so with us? Among many of those that stay within the Church, (I know not whether I do well to say so, when of these I mean there is little other Evidence of their doing so but this, that they will swear and drink of the Churches side; Blessed Sons of a demolished Church, who think to raise their Mother a temple by throwing stones at her :) by reason of the late overthrow of government and discipline, and the consequent licences, Vice hath been so nurst up; not onely by an universal, barefac'd, uncorrected practise, but by principles of liberty, that can dispute down all Ecclesiastical restraints, and have set up the Religion of Licence: that now sin is grown so outrageous, as to be too strong for discipline; nay rather then it should be set up, tis to be feared they would endeavour to renverse all in the Church, and enterprize as much in their vices quarrel, as others have done for mistaken Religion. And indeed

indeed to what purpose were the *Censures*, whose *first* and *medicinal* effect is *shame*, amongst men, where tis in very many instances the *only* shameful thing *not to be witious*, where men stand *candidates* for the reputation of *glorious sinners*, take to themselves *sins* they have *not committed*, that are *not theirs*, and *usurp* Vice, *sins* and *damnations* hypocrites? What work is here for *discipline*? But this state wants not precedents, the *censures* of the *Church* were not only lay'd aside in the *Vastations* of the *Arrian* heresy and persecution; when the *weapons* of the *Churches* warfare were too weak to make defence against all their cruelties and impieties: and before that in *Dioclesian's* dates against the *Lapsi*. But we find also that *Saint Paul* is forc'd to break out onely in a passionate wish, *ὅπως καὶ ἀποκόψω*; I would they were even cut off that trouble you (by excommunication he means) *Gal. 5. 12*. When he saw the ill humors were too spreading, and too tough also; *Sedition* and *Schisme* wide and obstinate; so that neither his authority could reach, nor his methods cure, but were more likely to exasperate them; then he does *excommunicate* them onely in *desire*. And again, *2 Cor. 10. 6*. and having in a readiness to revenge all disobedience when your obedience is fulfill'd. It becomes therefore every one that hath good Will for *Sion*, to labour to fulfill his own obedience, that so the *Church* may be empower'd to use *Christ's Methods* for reforming of the rest. And they that will not do so must know they shall not onely answer for their *sins*, but for *refusing to be*

be sav'd from them, that they resist all medicine, as men resolv'd that nothing shall be done towards their Cure, as men that rather choose to perish, and prefer destruction. And for the seasons and degrees of putting this work into Execution, Wisedome must be implor'd from that Spirit of Wisedome that calls unto this work: The last Part; *Whereunto I have called them.*

The Nature of the calling of the Holy Ghost is a Subject that would bear a full discourse. But waving those pretensions which *Necessitie*, and *inward incitation* doe make to be the Calls of the Holy Ghost; I shall positively set down that the call of God and of the Holy Ghost to any work or office, (for I enquire not of his calling to a privilege or state of favour,) is his giving abilities and gifts qualifying for that work or office: The call immediate when the gifts were so; but mediate and ordinary, when the abilities are given in his blessing on our ordinary labours. 'Tis so in every sort of things, *Exod.* 31. 2. See I have call'd Bezaleel, and I have fill'd him with the Spirit of God in Wisdome, and in understanding; and in knowledge, and in all manner of Workmanship, to devise cunning works, and to work in all manner of Workmanship; and behold I have given him Aholiab, and in the hearts of all that are wise hearted I have put wisdome, that they may make all that I have commanded thee: and he repeates the same again, *Chap.* 35. 30. adding that he hath put in his heart that he may teach, both He and Aholiab; so that giving this skill to

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work

work and teach is nam'd Gods calling. So in another case, the Lord does say of Cyrus, *I have call'd him*, Esay 48. 15. which he explains in the 49. *I have holden him by my right hand to subdue nations before him, to loose the loins of Kings, I have girded him.* So when Isaiah saith, *the Lord hath call'd me from the Womb*, or rather saies that of our Saviour, Isa. 49. 1. he tells you how, ver. 5. *he form'd me and prepared me from the Womb to be his servant, to bring Jacob to him.* And throughout the New Testament, as his Call to a priviledge is *χρησις*, his grace, in allowing such a state of favour, so his calls to a Work are his *χαρισματα*, his gifts enabling for it.

The Gifts of these Apostles by which they were enabled for their Office, and which made up their call, are set down: those of Barnabas in the fore-cited 11 Act. *He was a good man, full of faith, and of the Holy Ghost*; and Paul's call was a little Extraordinary. If we look into times, we shall finde reason to believe those revelations in 2 Cor. 12. were given to Paul a little before this Consecration of him in the Text. That Epistle was writ, saith Baronius, in the second year of Nero, and this separation was in the second of Claudius, as may be gathered also in some measure from the famine mention'd in the 28. verse of the 11. chap: betwixt these two were fourteen yeares: now saith Saint Paul when he wrote that, *he had his revelation somewhat above (a) 14. years before*; a little therefore before this solemnity. Here was a call indeed, call'd

call'd up to the *third heaven* to receive instructions for his office, and for ought he did know, call'd out of his own body too, that he might be the fitter for it; *whether in the body or out of the body, I cannot tell, God knows*, verse 2. and that again, verse 3. They whom *Gods Spirit* qualifies for *Consecration* to separate to these diviner offices may be stil'd *Angels* well, when they are call'd from all regards or notices of any body that belongs to them; their gifts and graces set them above the consideration of flesh: In the entertainment of these qualifications the Soul is swallowed up so, that it cannot take cognizance whether it have a body of its own, and is not sensible of that dear partner of it self, it is so onely sensible of this Employment. 'Tis not for an *Apostle* (or for his *Successor*) to think of things below with much complacency: When these have all their *Uses*, all their glories on, they but make pomp to dress the body; which an *Apostle* does not designe for, nor knowes whether he be concern'd at all in. He becomes something *without a body*, and *above the Earth*, who for a preparative must be taken up to *Paradise*, and call'd from all commerce and all intelligence *with his own body*. Saint Paul was call'd from *heaven* to preach the Gospel; but he was call'd to *heaven* to qualifie him for this *higher separation*, to an *Apostle* and *Church-Governour*.

And now you see your calling, Holy Fathers: and to pass by such obvious unconcerning observations as at first sight follow, that those who

are not qualified are not call'd; I shall onely take notice hence of the *counter-part* of this call, the *charge* God takes upon him, when he calls to this charge; and that is, he *owns* and will *protect* whom himself *calls*. 'Twas that he promised to the *Founder* and *God* of your *Order*; *I the Lord have call'd thee, and I will hold thine hand, and I will keep thee, Isai. 42. 6.* And when he said of *Cyrus*, *I have call'd him*, he said also, *he shall make his way prosperous, Isai. 48. 15.* And so he shall be the way what it will; for thus he said to *Jacob*, *I have call'd thee; when thou goest through the water I am with thee, and through the rivers they shall not overflow thee, Isai. 43. 1, 2.* There was Experience of all this in one of the *chief Princes* of your *Order*; when the *Apostles* were scarce safe *within their ship*, they were so toss'd with waves and fears, yet if our *Lord* will call him, *Peter* is confident he shall be safe even *in the sea*; *Lord, if it be thou, bid me come unto thee on the water*, saith he; and the *Lord* did but call him, and he went down and walked on the water safely: as if the swelling billows did onely lift themselves to meet his steps, and raise him up from sinking. And when his own doubts, which alone could, were neer drowning him, and he but call'd the *Lord*; immediately he stretch'd out his hand and caught him: He answers his call, if we answer ours; if we obey when he sayes come, then will he come and save when we call to him. And so *Peter* receiv'd no hurt, but a rebuke; *O thou of little faith, why didst thou doubt?* couldst thou imagine I would not sustain

Matth. 14. 28.

29.

31.

ibid.

stein

stein thee in the doing what I bid thee do: in answering my call. But why seek we experience of so old a date? There is a more encouraging miracle in *these late calls themselves*. Had God sustain'd the *Order* in its *offices* and *dignities* amidst those waves that wrack'd the Church of late, it had been prodigy of undeserved Compassion to our Nation: but when as all was *sunk*, to bid the sea *give up* what it had *swallowed* and *consumed*; this is more then to catch a *sinking Peter*, or to save a *falling Church*. The work of *Resurrection* is emphatically call'd the *working of God's mighty power*, and does out-found that of his *ordinary conservation*. And truly 'twas almost as easie to imagination how the *scattered Atomes* of mens dust should *order* themselves, and *reunite*, and *close* into *one flesh*; as that the *parcels* of our *Discipline* and *Service* that were lost in such a wild confusion, and the *Offices buried* in the rubbish of the demolisht Churches, should *rise again* in so much *order* and *beauty*. *Stantia non poterant tecta probare Deum*. This *calling* of the *Spirit* is like that when the Spirit moved upon the face of the *abyss*, and call'd all things out of their *no seeds* there; or like the call of the *last Trump*. Thus by the miraculous mercies of these calls *God* hath provided for our *hopes*, and warranted our *faith* of his protections: yet he hath also sent us more security, hath given us a *Constantine*, if his own be not a *greater Name*, and more deserving of the *Church*; for which (it is well known to some) he did *contrive* and *order*, when he could
neither

Eph. i. 19, 20.

Num. 12. 3.

20. 10.

Deut. 33. 11.

16. 3.

Jud. 11.

neither *plot* nor *hope* for his own *Kingdome*; & did with passion labour a *succession* in your *Order*, when he did not know how to lay *designes* for the *succession* of *himself* or any of his *Fathers* house to his own *Crown* and *dignity*. Nor is the *Secular arme* all your security: *God* himself hath set yet more guards about his *consecrated* ones, he hath severe things for the violaters of them: *Moses*, the meekest man upon the *Earth*, that in his life was never angry, but once at the rebellious; seemes very passionate in calling Vengeance on those that stir against these holy Offices. *Smite through the loines* of all that rise against them, and of them that hate them, that they rise not again: the loines (we know) are the nest of posterity; so that, strike through the loines, is, stab the succession, destroy at once all the posterity of them that would cut off this Tribe, and hinder its succession. Nor was this *Legal Spirit*; Gospel is as severe. Those in *Saint Jude* that despise these *Governours*, that do as *Corah* and his Complices did, (who gathered themselves against *Moses* and *Aaron*, and said, You take too much upon you, ye sons of *Levi*, since all the Congregation is holy, every one of them, and the Lord is among them, wherefore then lift you up your selves above the Congregation of the Lord? words these that we are well acquainted with, and which it seems *St. Jude* looks on as sins under the Gospel :) these perish in the gainsaying of *Core*; whom *God* would not prepare for punishment by death, but he and his accomplices went quick into it; He would not let them

them stay to dy, but the Lord made a new thing, to shew his detestation of this sin, and the Earth swallow'd it in the Commission, and all that were alli'd and appertain'd to them that had an hand in it. And truely they may well expect strange recompences, who do attempt so strange a Sacriledge, as to pull stars out of Christ's own right hand: from whence, we have his word, *that no man shall be able to pluck any; but if they shine thence, on their Orbs below, and convert many to Righteousness, their light shall blaze out into glory, and they shall ever dwell at his right hand,* To which right hand He that brought again from the dead the Lord Jesus, that great Shepheard and Bishop of the sheep, and set him there: He also bring you our Pastors, and us your flock with you; and set us with his sheep on his right hand. To whom, with the same Jesus and the Holy Ghost, be ascribed all blessing, honour, glory, and power, from henceforth for ever, Amen.

Num. 16. 30.

ver. 32, 33.

John 10. 29.

Heb. 13. 20.

Matth. 25. 33.

F I N I S.